

**A BRIEF HISTORY OF CHRISTIAN BROTHERHOOD CHURCH
SUDAN**

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JULY, 2003

ACKNOWLEDGEMENT

I will like to dedicate this small paper first to the Lord Almighty who has given me ability to write this paper. Secondly I will also like to dedicate it to my Church history lecturer Mr. John Fumey who has taught me Church history. He has been of help to me to write about my Church.

Thirdly I will also like to dedicate this booklet to a distinguished person in the person of Miss Jill Anderson a white American woman who God has touched to sponsor me to come from the Sudan to Ghana to study pastoral courses at Good News Theological College and Seminary.

My thanks also go once more to my lecturers who had helped me a lot in the College.

Other thanks go to my colleagues the students who have shown their love and hospitality throughout my three years courses at the College. May good God Almighty bless them all abundantly for their good fruits of love they had shown.

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CHRISTIAN BROTHERHOOD CHURCH - SUDAN

INTRODUCTION:

African Independent Churches (A.I.Cs) are the Churches which came as a result of their deep desire to communicate the gospel messages to the African continent. Men and women in Africa started to devote themselves to interpret the Scriptures to their fellow Africans as a source of salvation for each and every one. Salvation is the only way to attain the new life in Jesus Christ who came into this world to transform lives. Meanwhile we also have to remind ourselves that orthodox churches or the main live Churches look down on the African Independent Churches (A.I.Cs) as a deprived Churches full of taboos.

As African Independent Churches (A.I.Cs) we need to know our present historical background, where we came from and where we are now. We need to do this to give a clear understanding when we want to talk about our Churches history. It is very necessary for us as Africans we need to be aware of how the spiritual churches starts in Africa and how they grew up. This is a challenge to all A.I.C. Churches.

The main area of concern which I will be writing about is the Christian Brotherhood Church.

1. The life history of the founder.
2. The formation of the Church.
3. The administration and organization of the Church.
4. The beliefs and the teachings of the Church.

2.

5. Characteristic features and worship styles.

Hopefully this project will reflect positive practical awareness for African Independent Churches. The A.I.Cs need to consider themselves as equal to their orthodox Churches because the message of our Lord Jesus Christ is one and the same. God's appointed Saviour Jesus gave eternal salvation to all African Independent Churches and the power to proclaim the gospel of salvation. He also is the judge of all nations.

CHAPTER ONE

IDENTIFICATION OF THE CHURCH

A: It was started in 1997 as a result of a split in the African Inland Church in Sudan. It was founded by Bishop Nikolao Oling Andera Vuni. He worked very hard and devoted himself totally to the work of a new Church after he had tried unsuccessfully to reconcile the two rival wings of the Church for almost 17 years. In actual fact he failed painfully to bring the two wings together in peace and harmony. The Inland Church of the Sudan (A.I.C) together with some of its Pastors and Evangelists established the Christian Brotherhood Church. The new Church began both in Southern Sudan in a place called Juba and in Northern Sudan in the capital city, Khartoum. Bishop Nikolao and his pastors worked very hard to establish the Christian Brotherhood Church. They preached the good news of Jesus Christ to people in these areas. His pastors and Evangelists were able to subdue the place all around with the good News of the gospel. After a short time the Church started to reach into north, east and south Khartoum. It grew very fast and spread into so many places in the South and Northern Sudan.

A lot of people had been converted to God and his determination in his ministry helped him to press hard his goal to establish the new Christian Brotherhood Church (C.B.C.). Finally his vision of the work of God compelled him to come out with the name of the new Church (Christian Brotherhood Church). His conviction was that

even though they separated from the former African Inland Church of Sudan they would still be brothers of the Church. We referred to Gen. (13) (Abram and his nephew Lot) to explain his conviction that they should not break up relations. "As brothers we had to settle our conflicts in a peaceful manner" he said. So Rev. Nikolao summoned all the congregation and explained to them his idea of taking the decision to separate the Churches as a matter of fact, he had worked for almost 17 years without reconciliation. Finally, he and all the congregation agreed to his decision to establish the Brotherhood Church. Rev. Nikolao and his pastors had found peace of mind to serve God in total freedom and peace. Then he started to meet the other Sister Churches in the North and South Sudan to explain to them the decision to establish the new Church of Christian Brotherhood Church (C.B.C.). He explained this idea to all the Churches and a lot of servants of God supported Rev. Nikolao's determination to separate. They wished him success in his decision.

B: ITS LOCATION:

Christian Brotherhood Church is located in the Sudan. It has many branches. There are six branches in Khartoum the capital city of Sudan. One branch is in Gedarief located at the eastern part and one in Dumazine South East Khartoum. The Christian Brotherhood Church has an affiliation with the Christian Brotherhood Church in Kenya - Nairobi.

5.

Christian Brotherhood Church is a very young Church. It has been thriving very rapidly internally in number and externally in the various states of the Sudan from South, North, East and West. The Church presently has a center for health care under construction in Khartoum West "Jabal Aullia".

C: PRESENT SIZE:

The Church is having about 70 people in some of its branches and the other branches reached a total of 120 people in Northern Sudan. However due to the current war situation in the Sudan, a lot of people have fled into the neighbouring countries for refuge.

D: THE ORIGIN OF THE CHRISTIAN BROTHERHOOD CHURCH -
SOUTHERN SUDAN:

It came out from the African Inland Church. The African Inland Church is a name of a Church in Sudan. It was named following the way the Church was established. The Church was independent one founded by Pastor Anderia Vuni the father of Bishop Nikolao in Opa South East of Joba Town in Southern Sudan. Pastor Anderia had worked in his area at Opa moved from door to door preaching the gospel to people. When the Church started to increase in membership, Pastor Anderia Vuni chose three young men in the Church and sent them to Zaire (Congo) for training in a Bible School, among the three young men was Bishop Nikolao and his elder brother. After two years when they came back home Pastor

Anderia ordained them as Pastors in the Church of African Inland Church. The Church surprisingly was extended up to toriat East of Opair and he made toriat to be a center for African Inland Church started to flourish quickly to the other places. It reached up to Juba Town as a head-quarater Pastor Anderia met an Anglican Missionary who had heard about him and was looking for him. The Churches worked together with him for a number of years when the Missionary was deciding to return to Europe he left all his property to the Church. As the Church was extending into various Regions or states, there arose conflicts between the leaders and let to split.

E: PRESENT LEADER:

The man who founded the Church of Christian Brotherhood is Rev. Nikolao Vuni Anderia in 1997. One thing about Bishop Nikolao, he put such effort in training his Pastors and Evangelists in the Bible. He visits the Churches and encourages them not to lose hope in what had happened. He pays visits to houses of the Church members when they absent themselves from Church for a long time. Rev. Niolao always visited the Churches in Khartoum frequently and spent a long time teaching them and returned to Juba Town which is a headquarter for Christian Brotherhood Church at the Southern part of Sudan. He always ordained Pastors and Deacons at the end and beginning of the year.

CHAPTER TWO

ABOUT THE PRESENT LEADER, HIS BIRTH, HIS EDUCATION,
HIS PARENTAGE AND IMMEDIATE FAMILY :

Bishop Nikolao Oling Anderia Vuni was born in 1938 in Opari South East of Juba Town. He is from Madi area South of Joba located closed to Sudan, Uganda boarder. He was educated up to high school level. He then joined a Bible school for two years, graduating in 1957 with a Certificate in Biblical studies. He worked in the Church for a number of years. Then he went for theological training in Kenya for four years (1966 - 1969) graduating with a diploma in Biblical Education. He worked in the Church (The African Inland Church) until 1997. After founding the Church of Christian Brotherhood he went for further studies where he studied for two years at a Lutheran Bible Institute (lay ministry training center) USA. where he graduated with an associate degree in Biblical studies. After that he continued with his studies at a Bible Seminary in St. Paul for two years and graduated with Master for Arts degree in Theological studies.

HIS PARENTAGE:

Rev. Nikolao was born by Pastor Anderia, the founder of African Inland Church. The mother was also attending the same Church. She was a devoted Christian woman. They were both from the Madi tribe. First they were worshipping in Episcopal Church.

Pastor Anderia had two sons with his wife Rev. Nikolao and his elder brother Abendgo Vuni both of them are Pastors.

The parents of Rev. Nikolao were opened to people. They were hospitable and well known for their love of God. They preached the gospel all over Madi areas. They were absolutely able to turn the area upside down with the gospel. Many of their relatives and friends have turned back to worship God Almighty in African Inland Church (A.I.C.) through their mutual love they had shown to people.

HIS FAMILY:

Rev. Nikolao Vuni married a devoted Christian woman Mama Tabita Nikolao from the Church of African Inland. They had seven children all were grown-up. Three daughters and four sons. They were all married. One of his sons has been ordained as a Pastor in Christian Brotherhood Church. They were all devoted Christians in the Church.

CHAPTER THREE

THE FOUNDING OF THE CHURCH

A: His first Church was African Inland Church. He served in African Inland Church since he was young. On the other hand Rev. Nikolao was a prominent leader who started the Church of African Inland Church with his father who was the founder of the Church of (A.I.C.). But unfortunately he left the Church unintentionally due to some reasons which let him finally leave the Church of (A.I.C.) for good.

B: WHY HE LEFT THE CHURCH:

Rev. Nikolao left his first Church due to the leadership conflict which had arisen within the Church of African Inland among leaders who had been enticed by others to create misunderstanding in the Church. He had tried his best to solve the problems but he could not solve it. At the end he also had lost hope in solving such problems and decided to leave the Church. It was very hard and complex problems which could not be solved unless the two sides confessed to each other. Finally he had decided to go away and start a new Church by God's grace.

C: WHEN DID HE START:

He started the Church of Christian Brotherhood in 1997. He had worked with his companions. They were able to found the Church of Christian Brotherhood. Not too long after he left his former Church of African Inland Church. He was able to start the new Church with an optimistic

desire and was really able to put the foundation of Christian Brotherhood Church. He was a man of prayer and of word. He formed prayer group with the support of his family. In the process some Pastors from African Inland Church joined Rev. Nikolao's prayer group. For his inspiring preaching and effective prayers many others came to join the group. He went and asked orthodox Church's Bishop to allow them to use their temple as a meeting place. Shortly the number grew larger. As the number kept increasing he went and got a certain old man who was a land lord and he explained to him about the situation of the group. However the old man has given a small space of his land to the Church to build a temple for a time being, whenever he might need it he would come and claim it back. So he built the temple on it and dedicated to the Lord and he started to worship regularly there.

WHAT ATTRACTED THE PEOPLE TO THE CHURCH:

People were attracted to the Church for so many reasons. Rev. Nikolao's effective prayer life, his visits and devotion to duty drew a lot of people to the Church were also other factors. Also each member of the Church belonged to a particular society and their functions also attracted people. For instance faith and hope which dwell mostly on charity and welfare within the Church. The Women Fellowship, Youth Wing, Choirs and the Prayer Warriors were attractive. For these reasons people were always seen in the Church.

WHAT MESSAGE WAS PREACHED

Rev. Nikolao was emphasising on the message of salvationm John 3:16. He was preaching people about the plan of God on each and every one whosoever believe in Him shall have eternal life. He was urging people to believe only in Jesus name for salvation. He was urging members to build a full trust in the Son of God who ever believed in Him shall not perish. This message brought tremendous hope for people and they experience the power of God in healing.

CHAPTER FOUR

HOW THE LEADERS ARE CHOSEN

The leaders are chosen in the Church by the Charis-tians through the Councils and Synods when they are found to be punctual and effective in service. He or she must be without blemish in character, usually when the leaders have observed him or her for a quite long time almost a couple of two years. He or she must however be trained with Bible knowledge and an administration skill then he or she can be appointed officially after undergoing the above processes as well.

The Church also considers the new Convert as a full member in the Church when he or she confesses Jesus Christ as his own personal saviour and Lord. After that he or she will be taught the Bible knowledge for a period of six months and also he or she lives a good Christian

life. In addition he/she would be interviewed by the elders of the Church. He/she can then be baptized and become full communicant member of the Church.

b: SERVICES RENDERED BY THE CHURCH:

The Church has a programme of running a health centre and assisting orphans. The Church organizes a programme for evangelistic ministry in the prison. Helping to teach the prisoners the knowledge of God and also assisting them to learn how to read and write.

CHAPTER FIVE

TEACHING ABOUT BAPTISM

a. The Church upholds the traditional orthodox evangelistical doctrines of the Church about baptism. The institution of Christian baptism and thus made it binding for all the generation as the Great Commission is couched in the following words: "Therefore go and make disciples of all nations baptizing them in the name of the father and of the Son and of the holy spirit" Matt 28:15 page 1486 The NIV Study Bible Copy right (C) 1995 by Zondervan Publishing House. The complementary form "Go into all the world and preach the good News to all creation" Mark 16: 15-16 page 1528 The NIV Study Bible 1995 by Zondervan Publishing House. So the Christian Brotherhood Church has this belief that any one who believes in the teaching mentioned above must be baptized and he shall be saved. "For God loved the world that he gave his one and only son

that whoever believes in him shall not perish but have eternal life" John 3:16 page 1595 The NIV Study Bible 1995 by Zondervan Publishing House. Therefore the Church of Brotherhood (Sudan) operating according to what the Bible has said as well as it was the traditional orthodox doctrines of the Church.

b. THE BAPTISM FORMULA:

The Church is baptizing people who believe in Jesus Christ. The Church believes strongly in the baptismal formula "I baptise you, in the name of the father, and of the Son and of the holy spirit". This means on authority of the "triune" God so every believer of the Christian Brotherhood Church (Sudan) be baptised in the name of the triune God. The person who is baptised has been symbolically introduced in the name of Christ that is, he has become his disciple. He now enters into the fellowship with Christ. The Brotherhood Church has employed these words as it was the formula used by Christ or pronounced by himself as a meaning of the character of the baptism.

c. THE INSTITUTION OF CHRISTIAN BAPTISM:

The Church is teaching what they had believed in the scriptures that baptism was instituted by Christ after he had finished the work of reconciliation. He instituted Christian Baptism and thus made it binding for all the generation following.

d. THE MODE OF BAPTISM:

The Church usually baptises people by dipping or immersing them in water. This symbolizes the death and resurrection of Jesus Christ and consequent death and resurrection of the subject of baptism. The Brotherhood Church (Sudan) believed very strongly that the baptism by immersion is the very essential thing in the symbolism of baptism. The real idea for Brotherhood is expressed in the going down into and coming up out of the water. Such an immersion naturally involves an actual washing or purification of the fellow baptised.

e. THE Church teaches also that the Spiritual baptism represents regeneration under the figure of dying and rising again.

It is certainly perfectly obvious as an emblem it would be as an emblem of the believers dying and rising again. This is only a figurative way of representing his regeneration.

f. THE PROPER SUBJECT OF BAPTISM:

The Church intended to baptise only adult believers. Infants are considered as not mature enough to take decisions for baptism. Therefore the Brotherhood Church (Sudan) insists on baptising only adults. This is accepted by the Diocessan Synods and the general Synod as well.

g. THE CHURCH HAS BELIEVED THAT BAPTISM IS A SIGN AND SEAL:

The Brotherhood Church teaches about a baptism as more than a sign and seal. It is a means of grace. It

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initiates the mode of grace in the heart but it is a means for strengthening of baptism or it is often expressed for the increase of the grace. This gives rise to a rather difficult question in Brotherhood Church. Baptism depends on the faith of recipient. It is for the same reason that infant baptism is not enough. The Church believed that infants are not mature enough to reason out facts.

TEACHING ABOUT FAITH:

a. The Church teaches about the Christian that it is a conviction based on confidence in a person and in his testimony. As such is distinguished from knowledge resting on personal investigation and the confidence itself on which such a conviction rests. The Church emphasized on confidence or "trust" is all important for it. Thus expresses the idea of faith both in the sense of assent to the word of God and of confident and trusting in him. That is to mean a confiding trust or confidence in God or more particularly in Christ with a view to redemption from sin and to future blessedness.

b. THE ACTIVITY OF FAITH:

1. The Church is stressing the teaching on looking up to Jesus "just as Moses lifted up the snake in the desert so the Son of man must be lifted up" John 3:14-15 The NIV Study Bible 1995 by Zondervan Publishing House. And fixing of the eye on him alone. As such this satisfaction to which this concentration testifies the emotional element so that they can love Jesus with their hearts, minds and souls as well.

2. The Church also teaches about the Spiritual hunger and thirst "Blessed are those who hunger and thirst for righteousness, for they will be filled" Matt 5:6 page 1445 The NIV Study Bible 1995 by Zondervan Publishing House.

"But here is a bread that comes down from heaven which a man may eat and not die". John 6:50-58 page 1605 The NIV Study Bible 1995 by Zondervan Publishing House. When one is really hungry and thirsty spiritually he feels that something is wanting and lacking in his life and endeavours to obtain it. All this is characteristic of activity of faith.

3. Finally there are also the figures of coming to Christ and receiving him as a personal saviour in life yet you refuse to come to me to have life John 5:40 page 1602 The NIV Study Bible. If any one is thirsty let him come to me and drink John 7:37 page 1607 The NIV Study Bible 1995 by Zondervan Publishing House. The figure of coming to Christ pictures faith as an action in which man looks away from himself and his own merits to be clothed with righteousness of Jesus Christ. That of receiving Christ stresses the faith that is an appropriating organ.

DOCTRINE OF FAITH:

The Church of Brotherhood (Sudan) however in its teaching is assuring that the word "faith" denotes the acceptance of the truth on the testimony or in a deeper sense it includes the idea of self-surrender to the truth. Faith is always acknowledged to be the prominent means in the appropriation of salvation. The Church of Brotherhood

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(Sudan) believes that the demand for faith in Jesus as redeemer promised and hope for, appeared as something characteristic of the new age. To believe meant to become a Christian and Christ as the proper object of saving faith and teaches that there is no righteousness except through faith "but the righteous one will live by faith" Heb 10:38 page 1870 The NIV Study Bible 1995 by Zondervan Publishing House. "But by faith Noah when warned about things not yet seen in holy fear built an ark to save his family by his faith he condemned the world and became heir of the righteousness that comes by faith" Heb 11:7 page 1871 The NIV Study Bible 1995 by Zondervan Publishing House. And faith as the assurance of things hoped for, the conviction of things not seen. "Now faith is being sure of what we hope for and certain of what we do not see" Heb 11:1 page 1870 The NIV Study Bible 1995 by Zondervan Publishing House.

b. FAITH AS A CONVICTION BASED ON TESTIMONY AND INCLUDING TRUST. Christian Brotherhood Church (Sudan) believed that faith is used to denote the conviction which is based on believing and acceptance of what another person says on the basis of confidence he inspires. And this faith and this conviction is based on confidence often leads to give further confidence.

c: FAITH AND ASSURANCE:

The subject assurance of faith or assurance of grace and salvation which consists in a sense of security and

safety assured conviction that individual believer in God his sins forgiven and his soul saved. This assurance in the elect is not the fruit of special revelation but springs from faith in God's promises from the testimony of the Holy Spirit.

THE DOCTRINE OF HOLY TRINITY:

a. The Church of Christian Brotherhood (Sudan) teaches about the Holy Trinity is the state of being the personalities in one without this. There cannot be religion in the real sense of the word. No prayer no personal communion no trustful reliance and confident hope in God. God is TRI-personal and this Tri- personal **existence** is a necessity in the divine being. He could not exist in any other than tri-personal forms.

God as trinity simply denotes the state of being three and when the Church speaks of trinity of God it refers to a trinity in unity and to a unity that is "trinal" (the Father and the Son and the Holy Spirit in one).

b. The personality of God and Trinity.

The Church of Brotherhood (Sudan) teaches that the original form of personality is not man but in God became God is archetypal while man's is actypal.

c. THE CHURCH OF BROTHERHOOD CONFESSES THE TRINITY TO BE a mystery beyond the Comprehension of Man.

The trinity is a mystery not merely in the biblical sense. It is truth which was formerly hidden but is now revealed but in the sense that man cannot comprehend it.

It is just the work of grace of God.

d. THE THREE PERSONS CONSIDERED SEPARATELY:

1. The Father (The first person in the Trinity).

a. The name "father" is applied to God this name is always of God in the same sense of God. The name generally used to designate the triune God as father in ethical sense of all his spiritual children.

2. The Son or (the second person in the Trinity)

b. The name "son" as applied to the second person. The second person in the trinity is called Son or "Son of God" as applied to him primarily as an honorary. He is called the only son. "No one has ever seen God but God the one and only who is at the father's side has made him known" John 1:14-18 page 1690 The NIV Study Bible 1995 by Zondervan Publishing House.

3. The Holy Spirit or (The third person in the Trinity).

a. The name applies to the third person of the trinity. The Hebrew term by which he is designated is "ruah" which means (To breath)

The person of the Holy Spirit did not appear in a clearly describable person form among men as the person as the person of this Son of God did.

LORD SUPPER:

The Church of Christian Brotherhood (Sudan) stresses the Lord's Supper as an act of commemoration and Christ is present to faith of believers. Christ is present in the

FAITH OF THE BELIEVERS THROUGH THE HOLY SPIRIT. It is always conducted on every Sunday. Every one who has been baptised is obliged to take it unless he or she has felled guilty of a certain sin hidden in him. He can absent himself. The Pastor has to investigate out the reason behind his absence.

THE SIGNIFICANT OF LORD'S SUPPER:

a. The breaking of the bread indicates to breaking of Jesus body of the redemption of sinners. This important transaction was intended to be a sign and must be visible.

He took the cup of wine, blessed it and gave it to his disciples, this is regarded as essential to the celebration of the Lord's Supper. The Brotherhood Church (Sudan) is very certain in teaching his people about this sacrament.

b. WORDS OF COMMAND UTTERED:

As the Church of Brotherhood believed that when Jesus gave the bread to his disciples He said take and eat. While they were eating Jesus took bread, gave thanks and broke it and gave it to his disciples saying "Take and eat, this is my body". Matt 26:26 page 1482 The NIV Study Bible 1995 by Zondervan Publishing House. It was not merely physical eating but a spiritual appropriation of the body of Christ by faith. It is a command for the Church of all ages. "And he took bread gave thanks and said "Take this and divide it among you for I tell you I will not drink again of the fruit of the vine until the kingdom of God comes" Luke 22:19 page 1580 The NIV Study Bible 1995 by Zondervan Publishing House. "And when he had given thanks

he broke it and said "This is my body which is for you; do this in remembrance of me. I Cor. 11:24 page 1751 The NIV Study Bible 1995 by Zondervan Publishing House.

c. THINGS SIGNIFIED AND SEALED IN THE LORD'S SUPPER.

It present, symbolically the Lord's death the central fact of redemption.

It also symbolically represent believers participation in the crucified Christ. In the celebration of the Lord's Supper the participant is not merely looking at the symbols but receive them and feed up on them. It is also symbolically the death of Christ as the object of faith and the act of faith which unite the believers to Christ as object of faith giving life, strength and joy to the soul. Believers are regularly represented in Scripture as having their life and strength and happiness in Christ. Therefore the Lord's Supper has become a very important element for the Church of Christian Brotherhood Church (Sudan). The baptised believers have right to participate in the Lord's Supper and those who are not baptised are not permitted to partake in the Lord's Supper but to those who have been baptised have legitimacy on it. They must take it on every Sunday as to remind them of the death and the resurrection of Jesus Christ the author and the finisher of the faith.

CHAPTER SIX

HOW DOES THE CHURCH TEACH ABOUT DEATH AND FUNERAL

1. PHYSICAL DEATH:

The Church of Christian Brotherhood (Sudan) teaches that physical death is the result of entrance of sin into the world through Adam and Eve. It is the lot of all men and through fear of it "Just as man is destined to die once and after death that to face judgment" Hebrew 9:27 page 1868 The NIV Study Bible 1995 by Zondervan Publishing House. Physical death is the separations of the spirit from the body. It is also spoken of as putting off a tent a temporary dwelling place. "Now we know that if the earthly tent we live in is destroyed we have a building from God and eternal house in heaven built by human hands" II Cor. 5:1 page 1769 the NIV Study Bible 1995 by Zondervan Publishing House.

2. SPIRITUAL DEATH:

The Church of Christian Brotherhood (Sudan) is more concerned about the spiritual death. The Church teaches that all men are by nature spiritually death. "As for you you were dead in your transgression and sin". That is alienated from God the sources of life by sin insensible to divine things unresponsive to his laws. This is clear from the word of Jesus "When they heard this they were amazed. So they left him and went away". Matt 22:22 page 1472 The NIV Study Bible 1995 Zondervan Publishing House "But we celebrate and be glad because this brother of yours was dead and is alive again he was lost and is found" Luke 15:32 page 1569 The NIV Study Bible 1995 Zondervan Publishing House.

3. ETERNAL DEATH:

The Church of Brotherhood (Sudan) is also very much concerned about Eternal death. Those who remain in spiritual sins death on the Son of God die in their sins. "Who ever believes in the Son has eternal life but who ever believes in the Son has eternal life for God's wrath remains on him" John 3:16 page 1996 The NIV Study Bible 1995 Zondervan Publishing House. This is the most important part that the Church emphasized on. To teach the believers about the reality of eternal death.

b. Jesus Christ has risen from the dead and so overcome death:

The Church teaches and witnesses the reality of Jesus Christ that he has risen from the dead and so overcome death "And who through the spirit of holiness was declared with power to be son of God by his resurrection from the dead Jesus Christ our Lord" Roman 1:4 page 1708 The NIV Study Bible 1995 Zondervan Publishing House. "I am the living one I was dead and behold I am alive forever and ever and I hold the keys of death and hades" Revelation 1:18 page 1926 The NIV Study Bible 1995 Zondervan Publishing House. He has abolished death "but it has now been revealed through the appearing of our Saviour Christ Jesus who has destroyed death and has brought life and immortality to light through the gospel" II Tim 1:10 page 1845 the NIV Study Bible 1995 Zondervan Publishing House. He has overcome the evil who had the power of death. "Since the

children have flesh and blood he too shared in their humanity so that by his death he might destroy him who holds the power of death that is the devil" Heb 2:14 page 1860 The NIV Study Bible 1995 Zondervan Publishing House. He is the new humanity, the first born from the death. "And he is the head of the body the Church, he is the beginning and first born from among the dead so that in every thing he might have the Supremacy" Col 1:18 page 1816 The NIV Study Bible Zondervan Publishing House. This last reference introduces the blessings which come to believers as the result of Christ's resurrection and triumph over death.

Incoming of Christ specially in his resurrection. The eschotological process has begun and the life of coming age. The eschotological verdict has been passed. Believers have already passed from death. The conditions of man in the age to life in Christ the head believers partake of life in the age to come and physical death is a sleep. "According to the Lord's own word we tell you that we who are still alive whoare left till the coming of the Lord will certainly not precede those who have fallen asleep". I Thess 4:15 page 1826 the NIV Study Bible 1995 Zondervan Publishing House. All the second coming of Christ believers bodies will change and traces of sin morality and death will remove their death, will be swallowed up in life" "When the perishable has been clothed with the imperishable and the mortal with immortality then the saying that is written will come true. "Death has been swallowed up in victory" page 1760 The NIV Study Bible 1995 Zondervan Publishing House.

4. Death of Jesus Christ its meaning to the Believers:

The Church of Christian Brotherhood (Sudan) is more concerned with meaning of the event of the death more than with the circumstances that caused the event when Jesus first introduced the subject of his death. That his death has got a significant meaning in our lives. It gives us evidence of eternal life. "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hand of elders, chief priests and teachers of the law and that he must be killed and on the third day be raised to life". Matt 16:21 page 1463 The NIV Study Bible 1995 Zondervan Publishing House. Jesus spent more time with the disciples, he spoke not only of kingdom but also of himself specially the death he must die.

a. The significance of the death of Believers.

The Church of Brotherhood teaches that Bible speaks of physical death as a punishment. "For the wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord" Roman 6:23 page 1716 The NIV Study Bible 1995 Zondervan Publishing House. Since believers are justified however and are no more under obligation to render any penal satisfaction. It is quite evident that for believers the penal element is removed from death they as requirement of convenient of works or as a condemning power. Since they have obtained a complete pardon for their sins Christ became a curse for them and thus removed the penalty of sin.

FUNERAL:

When a member of Christian Brotherhood (Sudan) dies the entire Church has to donate to the deceased's family or parent (Some amount of money that can help them to spend on the funeral days). For an instant food for those who are coming from their various homes to attend the funeral. Tea and Coffee should be prepared to help the mourners to spend the sleepless evening and through out the days of the funeral. The Pastor in charge will arrange evening service programme to encourage the deceased family and relatives with the word of God.

The Church of Christian Brotherhood has many duties during the funeral days. The Pastor in charge in the area of death has to mobilize the youths and preachers to hold over-night prayers until the last day of the funeral (at every time until the last funeral day is announced).

New Birth and Out-dooring:

Also Christian Brotherhood Church (Sudan) has special consideration for the women who deliver new babies. The Church has to contribute for them some amount of money in order to help them buy for their new babies their needs (Towel, Bathing soap, Washing soap and so on). These are the important occasion for the Church of Christian Brotherhood (Sudan). It is a way of love and unity of the Church that is always practised since the predecessors of the Christian Brotherhood Church (C.B.C.).

CHAPTER SEVEN

WORSHIP STYLE

The Church of Christian Brotherhood worship in a contemporary African style with a lot of singing and drumming. Some people dance and clap their hands. As it was commanded "praise the Lord with the harp make music to him on the ten-stringed lyre sing to him, a new song play skillfully and shout for joy" Psalm 33:2-3 page 810 of the NIV Study Bible 1995 Zondervan Publishing House.

The use of music in Worship Services:

The Church of Christian Brotherhood (Sudan) uses musical instrument and drums to worship God. Because God has created music to be used for his worship. "Sing for joy O heavens for the Lord has done this, shout a loud or earth beneath burst into a song you mountains you forests and all you trees for the Lord has redeemed Jacob he displays his glory in Israel" Isaiah 45:23 page 107 The NIV Study Bible 1995 Zondervan Publishing House and also an other complementary verse put it in this way "I will sing to the Lord for he is highly exalted their horses and its rider he has hurled into the sea the Lord is my strength and my song" Exodus 15:1-2 page 107 The NIV Study Bible 1995 Zondervan Publishing House.

Music, singing and dancing was prominent during festive occasions in the Old Testament dispensation "You strum away on your harps like David and improvise on musical instruments" Amos 6:5 page 1347 The NIV Study Bible 1995 Zondervan Publishing House. When we look also in the New Testament dispensation, music in the Church has been commanded "Speak to one another with Psalms hymns and spiritual songs. Sing and make music in your heart to the Lord" Ephesians 5:19 page 1800 The NIV Study Bible Zondervan Publishing House therefore the Church of Christian Brotherhood has more concern to teach and use music and dancing in the Church for it was commanded according to the above references from the Scripture.

Prayer in Worship:

The prayer always starts with adoration because God needs to be praised honoured and exalted in our hearts and with our lips we approach God in adoration and praise. After that the whole congregation enters into confession of sin to prepare the hearts for adoration and thanksgiving.

Then the thanksgiving and supplications should come. God is pleased when his children thank him for what He does for them. All are commanded to give thanks in all circumstances "give thanks in all circumstances for this is God's will for you in Christ Jesus " I Thessalonian 5:18 page 1827 the NIV Study Bible 1995 Zondervan Publishing House.

Supplication:- Supplication comes after acknowledging the greatness of God in adoration praises and thanksgiving. Then the supplication and intercession for the Church and individuals will be prayed for before throne of Almighty God "Do not be anxious about anything but in every thing by prayer and petition with thanksgiven presents to God and peace of God which transcends all understanding will guard your hearts and your minds in Christ Jesus" Philipians 4:6 page 1810 The NIV Study Bible 1999 Zondervan Publishing House. Then at the end of the public prayer and worship service comes offerings or collection of money.

Christian Brotherhood (Sudan) considers the collection of the money within the worship is a part of worship. Everything on earth belongs to God everything was created by him.

The purpose of the offering:

It is a part of worship. In the Old Testament the levites were set apart for service of the Sanctuary. They were maintained by the offering the people brought to the house of God. This tradition did not change in the New Testament Churches. Therefore it is very necessary to give money to support the Church the Missionary works and spread of the gospel (Evangelism) to help the poor and help the widows and the fatherless "I have received full payment and even more. I am amply supplied now that I have received from Epaphroditus the gifts you sent.

They are fragrant offering and acceptable sacrifice pleasing to God" Philipian 4:18 page 1811 The NIV Study Bible 1999 Zondervan Publishing house. So Christian Brotherhood command the offering in worship to assist the servant to help in evangelism and etc, etc.

Observation:

When we look at the Christian Brotherhood Church (Sudan) as an orthodox evangelistic Church the activities of the Church and teachings of the Church are absolutely based on the Scriptures. The most important thing is that the Christian Brotherhood Church holds strongly on to Biblical teachings and practising the word of God in their daily life activities due to the founder's background as a graduate of a Theological school. It has helped the Church to practise what is written in the Bible.

The Christian Brotherhood Church is thriving very hard although the Church was very young. It means that because of its firmness on the word of God and a good teaching methods Bishop Nikolao Vuni is a very strong man of God who was able and will be able to help the Church of Brotherhood to grow and accomplish its purpose in Sudan and Africa at large. Christian Brotherhood Church (Sudan) has a vivid vision to accomplish its work by Evangelism in Sudan and other neighbouring countries. Only that the Church of Christian Brotherhood even though it is sound in its teaching it needs training of its Pastors in Theological

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Colleges in order to succeed in doing the work of God effectively enough.

In conclusion the Church of Christian Brotherhood has played a significant role in Evangelism. As a young Church it has a great potential to work among the Muslim community and persuade a lot of Muslim brothers into Christianity and influence a lot of people into Christianity. The Church has great success in the future to accomplish the work of

Christ perfectly till Christ comes to take his Church to him in eternity.

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Informants:

1. Bishop Nikolao Oling Andrea Vuni
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2. Arkanjelo Adislau Miri Moi An Associate Pastor
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